



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

few can be mentioned. In dealing with self-consciousness, it is suggested that successful self-assertion against objects may be its first germ, and later on, in Chapter VIII., when the question is raised whether society is necessary to the genesis of a moral self, the germ of moral feeling is found in the contrast of success and failure in the individual. This is a very interesting point, but Mr. Bosanquet seems not to press it, and to allow that neither self-consciousness nor the moral judgment arise practically without experience of the "we." He illustrates from Hegel, and adds this fine saying of his own: "If we compare self-consciousness in the bad sense (with the good sense of the term), we find that the term is used when the self is indeed aware of itself but cannot count upon a positive place, upon that definite recognition which constitutes its reality." His account of volition follows Professor James on the whole; accordingly, he does not admit the necessary antecedence of desire, comparing decision to the solution of a problem rather than a process which results from feeling. Abandoning psychology for a moment, he raises the question whether the moral self may include non-social elements (such as art or truth), and he concludes that "all the great contents of developed human self—truth, beauty, religion, and social morality—are all of them but modes of expression of the ideal self:" an elusive answer, it may well seem (though illustrated finely from Plato), since we learn neither what the ideal self means, nor how its different modes of expression are related to each other. On the question of reasonable action, Mr. Bosanquet, in pursuance of his principle, finds reasonableness in "self-consistency," or "consistency with the whole of experience," a position which he reaches by criticism of Hume, Kant, and Professor Sidgwick. The discussion of altruism is very interesting, and still more the brief section on self-assertion and self-sacrifice. The reader wishes for much more, but perhaps this is the merit of the book that the tabloids of nutriment it supplies leave us with the desire of a further less condensed and more epicurean meal.

S. ALEXANDER.

THE OWENS COLLEGE, MANCHESTER.

THE WILL TO BELIEVE, AND OTHER ESSAYS IN POPULAR PHILOSOPHY. By William James. New York: Longmans, Green & Co., 1897. Pp. xvii., 332.

Professor James is by common consent in the forefront of his science, and one may with some confidence regard this volume as

in recent years the most striking and powerful product of American thought employed upon serious philosophy. It consists of ten essays. Four of these are, broadly speaking, devoted to the establishment and illustration of what the author calls "the liberty of believing,"—the momentous thesis that in the final problems of life and hope, in default of proof or refutation, a man may lawfully "will to believe" such things as alone to his thinking make the universe habitable for the soul. To these are added a really novel and refreshing treatment of "free-will," the conclusion of which is that we must elect for belief the "indeterminist" view of human action as the only worthy alternative; a briefly traced theory of ethics, according to which that is the best action which leads to the gratification of the most numerous or intense demands of sentient creatures, the demand of God by its greatness being paramount; two papers arguing with much force and apt illustration that genius is not produced by determinable social forces, but is an "accidental variation" whose beneficent results tend to be "preserved in the struggle for existence;" an unsparing attack on some doctrines and methods of Hegel; and a highly judicial but too brief review of the work of the Society for Psychical Research.

A dry and thin summary must be peculiarly false to a production whose foremost qualities are ingenuity of argument, range and richness of imagination, deep color of style, and volume of emotional appeal. The work teems with matter tempting or challenging to the critic. It is a human document calling for study of a singularly interesting tendency and temper, and it is a trenchant polemic against tenets whose defenders must make what answer or compromise they can. It is in both of these aspects—as student and in a measure as opponent—that I have permission from the editor of this JOURNAL to treat of the book in an article to be published in an early issue.

D. S. MILLER.

BRYN MAWR COLLEGE.

IL SOCIALISMO E IL PENSIERO MODERNO, SAGGI. Di Alessandro Chiappelli. Firenze: Successori Le Monnier, 1897. 12mo. Pp. xiv., 342.

This handsome volume, charmingly dedicated to the learned Countess Caëtani-Lovatelli, contains seven essays on various aspects of socialism, in which the author is deeply interested, and which he hopes to direct into worthy channels. Their titles are